UNITY

The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

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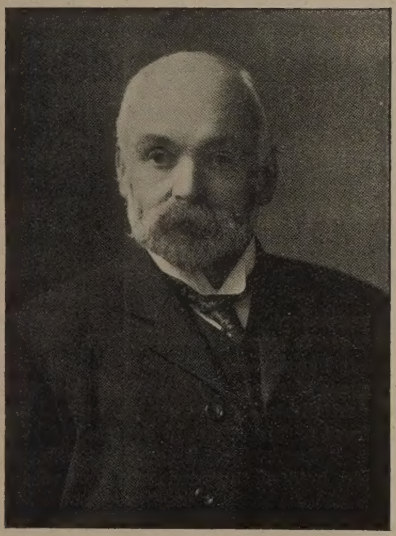

Mr. JOHN KENRICK CHAMPION (Bristol).

Of Unitarian ancestry many generations; born at Redland, Bristol, 1852; son of Mr. and Mrs. Abraham Champion. Mother was only daughter of Rev. Geo. Kenrick, of London, who was a son of Rev. Timothy Kenrick, minister (T.K.) of George's Meeting, Exeter, 1784-1804. Was named after his great uncle, Rev. John Kenrick, Professor at Manchester College and Minister of St. Saviour Gate Unitarian Chapel, York; educated private school, Bristol. All his life connected with Lewins Mead Meeting, Bristol; is and has been for many years member of committee and a trustee of endowments; treasurer three years, 1879-81. Is also a member of Oakfield Road Congregation. At very early age was induced by Rev. Wm. James, then minister of Lewins Mead Meeting, to take up Sunday School work. Was a teacher and superintendent for nearly 20 years, and still takes active interest in the work. For many years Mr. Champion and the members of his family have rendered invaluable help to the Lewins Mead Domestic Mission. Mr. Champion has been treasurer for 25 years, and still holds office. Is a feoffee of Lewins Mead Stokes Croft Boys' Day Endowed School, and is treasurer. Treasurer of Western Union of Unitarian and Free Christian Churches since 1904. In business was a Director of the firm of Christopher Thomas and Bros., Ltd., Bristol; retired through ill-health in 1899. A member of the Bristol Municipal Charity Trustees, and thereby a Governor of Bristol Grammar School, the Red Maids' School, and Queen Elizabeth's Hospital. On Council of Redland High Schools for girls, and of the Bristol Civic League of Service. A fine record of devotion of an attached Unitarian and an excellent man of business to religion, education, charity, and philanthropy. —R. D.

Varieties.

Men have dulled their eyes with sin,
And dimmed the light of heaven with doubt,
And built their temple walls to shut thee in,
And frame their iron creeds to shut thee out.
—Henry Van Dyke.

Believe me, the truer our love for our own Unitarian name and cause, the more earnest our devotion to our own work, the friendlier will become our relations with other religious bodies, and the larger our friendship in the Church Universal.
—S. A. Eliot, D.D.

Keep the soldier firm, the statesman pure;
Till in all lands and through all human story
The path of duty be the way to glory.
—Tennyson.

It were better to have no opinion of God at all, than such an opinion as is unworthy of Him.
—Bacon.

Earth's crammed with heaven,
And every common bush afire with God.
—E. B. Browning.

The Power of Truth.

Reveal Thy Truth, O Lord!
  The Truth that sets us free;
And let Thy hallowed word
  Be more than liberty.

Be Truth a kindling fire
  To set our hearts aflame,
That we, with great desire,
  May glorify Thy name.

Thy Truth be meat and drink
  To strengthen us each day,
Lest we should fear and shrink
  When danger bars the way.

Thy Truth be sword and shield
  To arm us for the fight,
That we may never yield
  When battling for the Right.

Thy Truth sweet succour give
  When shadows round us lie;
Uphold us while we live,
  And bless us when we die!

—Anon.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER I.—(Continued).

And of course he did. He saw the same human nature in Silas Sinker which he felt within himself. All men are made of the same elements. The only difference is that they have them differently proportioned, or in different degrees of development.

"'Poor Human Nature' truly," exclaimed Silas. "It is naturally vile. And it is only by the grace of God and by the atoning mercy of Jesus Christ that it can be anything else."

"'Naturally vile,' is it?" said Joe. "Are you sure? If it's naturally vile how is it that I often feel ashamed of myself? How is it that Tom Grant, the atheist, risked his life the other night to save a stranger's child from the flames, when that house was burnt to the ground in Pond Street? Was your own mother's nature 'vile,' Mr. Sinker, when she nursed you in her arms and pressed you to her breast, and suffered pain for love of you? If man is naturally vile how can you blame me for being many times a drunken fool? And yet you look down upon me for it. You consider it a disgrace in me. But why think worse of me if it is my nature to be so? If I am as God made me, why blame me? If I am naturally vile can you expect me to be anything else? And if all men are naturally vile can I expect you to be anything else?"

"Good gracious, Joe! whatever will you say next? You confuse me with all your questions. I know you are clever at arguing. I had no idea I should get into a talk like this when I just wished you 'A Happy New Year.' I will think about what you have said. My mind is so much perplexed at present that I scarcely know what to say. Dear me! whatever is that?"

This last exclamation was caused by the shrill scream of a woman. The two at once looked in the direction whence the sound came. They saw the cause. In a wall on the opposite side of the street was an open door. It had wrongfully been left open. Through that doorway was a ladder that went down to the flowing river below. A little child was running towards it ignorant of danger. The mother, too far away to stop its progress, screamed out in an agony of fear. The child, evidently oblivious to everything but its own curiosity, was running on. Joe took in the situation at a glance. In an instant he seemed to change and become a different man. He darted with the quickness of a greyhound to the point of danger, hoping to reach it in time. But, alas! before he reached it the child had, in its eager onrush, arrived at the doorway and toppled over into the flood below. The screams of the agonised mother, rushing up panting, were louder than ever. Joe was at the open doorway and instantly disappeared. When Sinker followed immediately he saw Joe in the river below and the child safe, with one of his arms round it. But there was still a danger for them both. The current, not far from a mill-race, was strong, and if Joe and his frail burden were borne along to that spot it might be fatal to both. Some excited spectators went down the ladder and ran along a narrow wooden platform. One had a long rope, as it happened. To this was tied very hurriedly a piece of wood. Two men quickly went along and got past where Joe was struggling and threw the rope in front of him. Would Joe see it? Would he catch it? "Thank God!" somebody shouted. Joe had caught hold of the rope, and he and the child were safe.

Thus "Depravity Joe" was suddenly turned a hero in the eyes of the whole community. And Silas Sinker, the local preacher, as he retired to rest that night, might have been heard muttering to himself: "Joe is not vile. Joe is a saviour."

(To be continued).

Unitarianism for the Young.

BY THE REV. J. RUDDLE.

Just so far as you know any fatherly and motherly love, you know the Unitarian religion. For our religion is the Worship of the Father. Many poor children have to learn a religion that perplexes them. They have to learn a great deal about the Sacraments, but they cannot understand what a Sacrament is; they have to believe that they were regenerated in Baptism, but they do not find that they were altered, and do not know what "regenerate" means; they have to believe that the Holy Ghost was given to them when they were confirmed by the hand

of a bishop—but they know that some who were confirmed have since been wicked; they have to believe that Jesus was God, and the Holy Ghost is God, and the Father is God, and yet there is only One God.

Still worse it is for those children who are taught that they have to be "converted," and to believe that Christ died for them to save them from hell. For they sometimes get so frightened, that they are afraid of God, and do not know what to do.

When love between parent and child grows on either side, and when both sides are blessed thereby, how can we help thinking that there is One who has made that love to grow, who is the Creator of that love, and of all the blessedness in the world? Love to your own father and mother will lead you to think with reverence and love of the One who is both Father and Mother of all; by whom love came into the world; who made the world to consist of brothers and sisters, and parents and children, that we might love each other and love Him.

Those who are so miserable as never to have known what fatherly and motherly love is, who never have known how freely and ungrudgingly a good mother and a wise father will pass over transgressions and encourage their children to try again, may be tempted to believe in a God that requires atonement, or that threatens people with everlasting punishment. You will be without excuse if ever you believe such doctrines. In your early days you have learnt the meaning of motherly love and fatherly forgiveness. Abide always by the religion you have learnt. For I declare unto you there is no more required to make you a sound Christian. No doubt there are several other things in regard to which most Unitarian Christians are agreed. We agree to set a great value on the Bible; we agree in setting an especial value upon the teachings of Jesus; we agree for the most part, in thinking that modern science is more important and more certain than ancient miracle. But not one of these is the main thing. The very essence of our faith is our belief in the everlasting goodness of God; our belief that God is to his children as father and mother, and that we are to recognise ourselves and each other as the children of God.

This is the religion which Jesus taught and the religion which he himself believed. It is the religion we profess when we say the Lord's Prayer.

That is our Faith. May you ever love it and live by it.—(From an Address).

Literature.

"Mine Unbelief,"—Early Doubts and Difficulties Rationally Considered. By A. H. H. G. 2/- net.—Philip Green, 5, Essex-street, Strand, London, W.C.

This is not a book of unbelief, but of faith. Unbelief is considered and rationally dissolved. Faith is regained by a discovery of a reasonable basis in the place of the sandy and shifting foundations of orthodoxy. The questions: "Have I a soul?" "Have I a God?" are dealt with in a very helpful and luminous manner. Sometimes in the book the term "Christianity" needs some qualification. For instance it should be "orthodox" or "Trinitarian" Christianity when the author says that, "The essential and most important doctrines of Christianity are undoubtedly" that Christ was God, and that he rose from the grave in actual physical body (p. 69); "These claims of Christianity are untrue." The distinction between orthodox and real Christianity is admitted in various parts of the book and made very clear too, in the closing section on "Belief and Unbelief." To the doubter and inquirer earnestly seeking after the Truth, and to those seeking for reasonable grounds of a religious Faith this is just the kind of reading that is certain to help most effectually. The attitude of mind enjoined upon the truth-seeker towards those who differ from him is most fair. There is certainly need for such a book as this, especially for young men perplexed by religious problems.

"Essex Hall Year Book, 1910," 1/- net. British and Foreign Unitarian Association, Essex Hall, London, W.C.

This valuable reference book is in its 21st year of issue, and has therefore come of age. It is a veritable mine of information on matters connected with the Unitarian movement in Great Britain and other parts of the world. Every Unitarian Church and Sunday School official ought to possess himself or herself of a copy, and if every member of all our Churches had one there is no doubt the result would be not only much inward satisfaction to each fortunate possessor at acquaintance with its contents, but a considerable revival of interest everywhere in Unitarian work and the Unitarian cause. It makes a gift book of great practical use, which is a hint. Verb. sap.

We have received "The Ideal Christ" by R. B. Drummond, B.A., being No. 113, of "The Unitarian Penny Library,"—which gives a very comprehensive treatment of the subject in 20 pages of interesting and informing reading. Price One Penny (by post 1½d.). British and Foreign Unitarian Association.

"The Sunday School Quarterly" maintains its high repute. The present issue—January, 1910—provides a wonderful feast of good things, in most refreshing variety. The Sunday School worker who cannot find much here that will interest, help, and instruct, is certainly a creature to be pitied. This Quarterly attempts high things and succeeds. But no periodical can do everything for everybody, and the "Sunday School Quarterly" does not profess to do so much, but it does well, and deserves widespread support. (3d., by post 4d. Sunday School Association, Essex Hall, London, W.C.).

Hell is an article of Church manufacture, which, after it was made, was credited to God.

E. W. Lewis, M.A., B.D.

Home Circle.

THE TWINS.*

Dear little twins with faces fair,
And heads which shine with golden hair;
Your pretty talk and merry glee
Afford a pure delight to me.
Methinks most happy then are they
Who love and care for you each day.
Like beauteous lilies of the field,
Ye to my soul sweet lessons yield,—
Who seek God's Kingdom undefiled,
Must each be as a little child.
—E. Rattenbury Hodges.

*With whom the writer met in our Maidstone Sunday School.

Yes, it is so. As a little child in faith and trust; as a little child in receptivity and teachableness; as a little child in purity. These are some of the things Jesus meant. But Jesus did not say that good grown-up people must be like a little child in all things. A little child has very little knowledge, and is therefore ignorant of many things which it is desirable that everybody should know. So he did not mean that those who enter the Kingdom of Heaven should be as ignorant as a little child, but that they should be as good in their thoughts and feelings.

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.
—Thomas Gray.

Lessons from the lilies; lessons from the twins. Is Gray right in his "elegy" in saying that the sweetness of any flower is wasted even on the desert air? Is not the desert air made sweeter? Indeed, nothing is wasted with God? It is true, however, so far as humanity is concerned, the sweetness and the possible glory of many human lives are lost to mankind because they are hidden away in obscurity. Many a "village Hampden" or "mute inglorious Milton," whose abilities remain undeveloped for lack of opportunity, are repositaries of unused powers wasted to the world. We do not know the wonders waiting to be revealed in the soul of any child. And in how many thousands do these wonders remain unseen and unrevealed! Think what a kingdom of heaven on earth it will be when the marvels wrapped up in every human soul are disclosed to the intense enjoyment of all mankind! Think how much there is in your child. What will he become? What will those "Twins" become?

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will. —Cowper.

ISAAC, THE WONDERFUL.

There are "unfathomable mines" of mystery in the soul of every child. "It doth not yet appear" what he shall be. On Christmas Day, 1642, a child was born at Woolsthorpe, Lincolnshire, son of a farmer. At his birth he was so small that he might have been put into a quart jug, and so sickly that no one thought he would live a single day. But he did live, and reached 85 years of age. In that small body there were germs of living wonder and of intellectual treasures such as none could have dreamed to be possible. No one could tell. The father of this child was John Newton, who died three months before the child was born. And the name given to that child was Isaac.

As a boy Isaac was bright, quiet, and studious, "a sober, silent, thinking lad." He was much inclined to mechanical pursuits; while other boys were given to playing he was constructing models. He made a small windmill, which he placed on the top of the house, and the wind blew its sails merrily round, and a mouse inside was called the miller. He made a water-clock to measure time by dropping of water. He made kites and paper lanterns, and as a joke tied lighted lanterns to the tails of kites, and sent them flying at night, so that the country people thought new stars and comets had appeared.

At fifteen he was taken from school to help his mother on the farm, and he was set to mind sheep, and sent to Grantham market to sell corn. But he was not much interested in these duties. One day his uncle found him under a hedge deeply absorbed in a book solving a mathematical problem. He was sent back to the Grantham Grammar School, and later proceeded to Trinity College, Cambridge. At the University he studied mathematics and astronomy, and became a professor.

In 1665 the falling of an apple from a tree in the garden at Woolsthorpe discovered to him the law of gravitation which binds the system of worlds together; this when he was 23 years old. He was the first man to explain the motions of the planets and the paths of comets; he invented the reflecting telescope; he discovered the anatomy of light by means of a five-sided prism, which proved that white sunlight is made up of seven different colours. He became member of Parliament for Cambridge University, and Warden and Master of the Mint; President of the Royal Society; was knighted by Queen Anne, and so henceforth was known as Sir Isaac Newton.

Lord Brougham said: "Newton possessed the greatest genius that ever existed. And his genius was never exercised but for the discovery of truth, the instruction of mankind, and the illustration of the wisdom of the Creator."

Sir Isaac Newton was so modest that in his old age he said: "To myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

He was a good man. He loved to study the Bible. He often spoke to his friends of the goodness of God. A great mathematician on a bed of sickness said: "Thank God, my soul is extremely quiet; in which Newton has the chief share." Bishop Burnet said: "He had the whitest soul I ever knew." He was tender-hearted, and considered it was immoral to be cruel to animals and could not tolerate hunting and shooting for sport. Dignitaries of the Church of England urged him at one time to become a clergyman, but he did not agree with the Church doctrines. He disapproved of the Trinitarian prayers. He said, "All the worship, whether of prayer, praise, or thanksgiving, which was due to the Father before the coming of Christ, is still due. Christ came not to diminish the worship of his Father. We need not pray to Christ to intercede for us." His intimate friends have testified that he was a Unitarian in his religious persuasion. And as some of them, like Whiston, were themselves professing Unitarians, they knew to what it was they were bearing witness. His "Twelve Articles of Religion" make his Unitarianism clear beyond dispute.

When he died on March 20th, 1727, it was decided to render national honours to him. His remains were interred in Westminster Abbey. Monuments are erected in his memory at Grantham, at Cambridge, and in many other places.

Is there anything more wonderful than a little child? Of the nature in the child it was once said by the grandest man that ever lived: "Of such is the Kingdom of Heaven."

Let us reverence the nature, the souls of the children! Let us care for them, and love them as the most sacred and precious gifts entrusted to us! In the soul of every child there is an angel. God expects us all to help to develop the angel in each other.

The National Unitarian Temperance Association.

ABSTAIN FOR OTHERS' SAKE.

BY Mr. W. R. MARSHALL, Org. Sec. N.U.T.A.

There are various practices and customs which are tolerated among half-civilised races, but prove later to work public injury, and therefore must be abolished. Gambling, for example, is a very ancient and common practice. There used to be no law against it, and no conscience about it. In some countries, in the form of lotteries, it is still licensed by the Governments. In every community there are some who, by reason of their power of self-control and abundant means, might be so moderate in the indulgence of gambling as not to do themselves any particular harm; notwithstandnig it has come to be the settled opinion of all the most civilised nations that gambling is an enormous evil. If it does the few who are moderate in it little harm, it does vast harm to the many. It leads to idleness, waste, extravagance, and vice. Men's consciences, therefore, condemn it as wrong, and the laws forbid it and prohibit its practice as a crime.

In our sense of justice is found the rule of the greatest good. As soon as a child is shown that his play troubles others, he knows that he ought to stop. This is the highest teaching of the religion of the Golden Rule which appeals to everyone's chivalry and friendliness. "In honour preferring one another," "we then that are strong ought to bear the burdens of the weak, and not to please ourselves." The great Roman Emperor, Marcus Aurelius, wrote "That which is not good for the swarm, neither is it good for the bee." "For the sake of the brethren"—abstain. You belong to a society called "Christian." Christian precepts without Christian practices are delusions, mockery, and sham. Those who take the Christian name must act, as did the first disciples of Jesus: "the pioneers of unselfishness." They must regard first and last and always—the good of others whom their conduct may influence rather than the selfish preference of themselves.

To the young—as to myself—I say the last word. Every young person who has a spark of the noble and heroic quality must wish to lead a life that shall help and not hinder good. Everyone who has realised what Mr. Henley has so finely expressed:—

Beyond this place of wrath and tears
  Looms but the horror of the shade,
And yet the menace of the years
  Finds, and shall find me, unafraid.

It matters not how straight the gate,
  How changed with punishments the scroll,
I am the master of my fate:
  I am the captain of my soul.

Everyone who thus dares to take command of himself must wish to leave the world better and not worse; to overcome evil and build up justice and happiness. Everyone who devotes himself to live by this pattern has discovered a new and grander purpose. I have not laid down any rule of conduct and demanded its adoption. Opinions and temperaments differ, and each has a perfect right to express honest differences. But I can lay down a safe principle, which will serve for universal application as fundamental to Christianity and to sound morals. Whatever you do, first regard your influence on the welfare of others. A life, with that rule for guidance, will never die. "For the sake of the brethren" —abstain.

It is noble to give up any habit or custom that on the whole harms the State or injures the average man. It is noble, "for the sake of the brethren," to give up whatever is not well for other men, or for men generally to have. This principle is in keeping with the broader interpretation of Christianity itself. It is in keeping with the spirit of the mind of the Master.

Hebrew Prophecy.

(By the Rev. Dr. W. Griffiths).

The section of the Hebrew Scriptures entitled Prophecy is not studied with the care it deserves. Its declarations are quoted, but often in a loose way. A false derivation has been the cause of much misconception. The word prophecy is now taken by reliable scholars to mean forthtelling rather than foretelling. At its highest it was concerned in applying righteousness—divine and national—to the problems that were pressing for solution.

In order to comprehend Hebrew Prophecy the reader needs what may be termed the historic sense or instinct. He must have the eye to see the real significance of the events described, and the ear to hear their message, hidden as it may be.

He must be able to penetrate into the depths, and to trace the relation between lines of thought and action, often apparently unconnected. He must accept the historical method. Such a method would invest the Prophetic writings with significance and beauty. The problems of their times suggested the material and the treatment of their discourses, just as they do those of the live preachers of our own generation. This being so, a proper comprehension of the prophecies of a given period cannot be obtained without a historical knowledge of that period. The prophecies and the history are interwoven. The history affected the form of a prophecy, and the prophecy in its turn helped to shape the history of the future.

The function of the prophets was to insist upon that which ought to take place, rather than to announce what was to happen. No matter what truth was declared it was adapted to the need of the nation. Because they believed in the divine order the prophets declared certain courses of action not only futile, but wrong. They felt that they were called to denounce the wrong and to encourage the good; to urge the abandonment of idolatry, and to commend adherence to Yahveh. Being the champions of inward religion and the exponents of the spirit of the Law they struggled against formal religion; they placed moral duties above ceremonial observances; they protested against the separation of religion from morality; they maintained that sacrifices, fastings and ablutions are subordinate to a holy life; they showed the insufficiency of promises of amendment, and a "morning cloud goodness," as Hosea calls a transient reformation.

No matter how dark the horizon might appear, how crushing the defeat, the prophets had a gleam of hope to shed, a word of encouragement to offer, and a solace to suggest. The nation as a whole could not perish. A remnant would survive. Reconstruction would follow dispersion. Deliverance would come after defeat. The gloom would be followed by brightness, the shame by glory.

Thus Hebrew prophecy had a golden age before it. Its glories were pictured in imagery drawn from the past. It was to be a period of peace, rest and happiness; a period free from toil and suffering.

The British and Foreign Unitarian Association.

The following is an appeal issued in "Unitarian Word and Work" for the American Unitarian Association, and may do well here for our own British and Foreign Unitarian Association at home:—

A PRESENT DUTY.

What answer are the Unitarians to make to the needs of their cause in the new year? Is the message of truth and freedom and unity which it is the privilege of Unitarians to affirm to find any more adequate utterance? Are the institutions through whose word and work this message is uttered to find any larger encouragement and support?

The Association is not a great endowed body. It is simply the agent of the churches in carrying forward the larger cause which all the churches represent, and in extending the influence of the principles of truth and conduct which Unitarians cherish. All its field work is dependent upon the repeated and increasing generosity of Unitarians, and to the zeal and devotion of ministers and people the directors of the Association must look to enable them to meet the thronging opportunities of service which constantly demand attention and action. To the directors come the demands for the printing of new books and tracts and for the establishment of new churches and the maintenance of old ones. Hither come the ministers who are bravely struggling to maintain themselves and their families on inadequate incomes. Hither come the scholars with the product of their toil, and men and women with well-devised plans for extending the influence of our principles. How long must it be necessary for the directors of the Association to answer the enthusiasm of such volunteers and the appeals for sympathy and help with the words of discouragement or denial which the poverty of the Association so often necessitates?

The encouragement of liberal principles, the diffusion of liberal thought and the planting of Unitarian churches all await the increasing generosity of Unitarian people. To meet the just demands upon it, the Association needs, and can wisely and effectively use, a much larger income than it has ever received. If only the men and women who own the rich inheritance of a rational and spiritual faith will give to the national work in proportion to their means, our duty will be done and our opportunity met. May not the directors hope that the prompt energy and hearty co-operation of the ministers and people of our churches in raising the missionary contributions will, in the four months remaining in the fiscal year, lift the work of the Association into larger efficiency and increasing power of blessing?

Search the Scriptures.

BY THE REV. E. RATTENBURY HODGES.

You will find there are 3,000 texts which teach the Unity of God. There was but one text which spoke of a plurality in God, i.e., I. John v., 7th v. That text is rejected by even orthodox scholars, for it is known not to have been in the original text of the Epistle. It is therefore left out of the Revised Version.

There are in the New Testament 240 texts which declare Jesus to be inferior to the Father; while only one even seems to declare him equal to the Father, i.e., Phil. ii. 6. But the Revised Version instead of "thought it not robbery" puts "counted it not a prize," suggesting in the margin for "prize," "thing to be grasped at."

This is what the Roman Emperors, who lived at the time of the Apostles, really did. They desired to be set among the gods after death. The Senate favoured this blasphemy, and divine honours were at their decease offered accordingly. But Suetonius records that Domitian actually used to begin his letters with the words, "Thus orders our Lord and God, Domitian."

Four hundred and forty-one passages declare the Father to be pre-eminently God; 9 only are even claimed as mentioning Christ as God; in not one of these can the claim be proved otherwise than ambiguous; 20 times God is styled the "God of Jesus Christ"; 40 times is Jesus called a "man," with no hint that he possessed two natures; 68 times is God styled the "Father of Jesus Christ"; 19 times is Jesus called a "Prophet"; 80 times and upwards he is called "Son of Man"; 56 times and upwards he is called "the Sent of God"; 120 times, or thereabouts, he is called "the Son of God"; 90 passages declare that all praise and prayer are to be offered up to God.

The late Bishop Colenso challenged his critics "to produce one single instance in which we are instructed, enjoined, exhorted, or counselled by our Lord, or by any of his Apostles, to pray to the Son, or to the Spirit." See the "Times" for January 25th and 30th, 1867. Some distinguished clergymen honestly confessed they could not show one.

Four hundred and fifty times peculiar epithets are applied to God, none of which are applied to Jesus. One thousand three hundred passages state that God is a being distinct from Jesus Christ.

"It may be we shall find that Christianity itself is, in some sort, a scaffolding, and that the final building is a pure and perfect theism when the Kingdom shall be 'delivered up to God,' 'that God may be all in all.'"—Right Hon. W. E. Gladstone in "Nineteenth Century Review," January, 1886, p. 19.

One unquestioned text we read,
All doubt beyond, all fear above;
Nor crackling pile, nor cursing creed,
Can burn or blot it: God is Love!

—O. W. Holmes.

Who are Unitarians?

The following are a few names of eminent English Unitarians:—Dr. James Martineau, philosopher and preacher; Rev. Stopford A. Brooke, eminent preacher and writer; Frances Power Cobbe, writer and philanthropist; Sir Henry Roscoe, scientist; Dr. W. B. Carpenter; Sir Sidney Waterlow, donor to London of Waterlow Park; the Right Hon. Joseph Chamberlain; the Earl of Carlisle, Sir Henry Tate, founder of the "Tate Gallery," and many libraries and public institutions; Robert Hibbert, founder of the Hibbert Trust, which has done so much for literature and education; Mary Carpenter and Florence Nightingale, philanthropists; Mrs. Humphry Ward, novelist; Sir John Bowring, poet and statesman, author of the hymn,

"In the Cross of Christ I glory";

John Pounds, founder of ragged schools; Mrs. Barbauld and Mrs. Gaskell, writers; Sarah Flower Adams, author of the hymn,

"Nearer my God, to Thee";

Dr. Priestley, theologian and discoverer of oxygen; Sir Isaac Newton, discoverer of the law of gravitation; Locke, philosopher; Milton, England's second greatest poet.

A still larger number of the greatest men of America have been and are Unitarians, including such names as Franklin, Webster, Salhoun, Sumner; four Presidents of the United States; several of the most distinguished Chief Justices; Horace Mann, greatest American Educator; Presidents Charles W. Eliot, of Harvard University, and David Starr Jordan, of Leland Stanford; Senator Hoar, Hon. John D. Long, Hon. Carroll D. Wright; Agassiz, the scientist; Peter Cooper, philanthropist; Channing, Theodore Parker, Dr. Savage, Robert Collyer, Emerson; the historians Bancroft, Motley, Prescott, Parkman and John Fiske; Mrs. Julia Ward Howe and Mrs. Mary Livermore; literary men like Hawthorne, Thoreau, Higginson, and Edward Everett Hale, and poets like Longfellow, Bryant, Holmes, and Lowell.

Is not a Religion believed by such minds worthy of attention from thinking men?

—J. T. Sunderland.

Let no soft slumber close my eyes,
Ere I have recollected thrice
The train of actions through the day.
Where have my feet marked out their way?
What have I learnt where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone,
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God.

—Pythagoras.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale, Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Postal Mission Notes.

The annual reports from the affiliated societies have not yet come to hand, but as far as the statistics of the Central Postal Mission are concerned they show very favourably. The main work during 1909 has been in connection with readers of the Christian Commonwealth, who have applied for Unitarian literature. They are a high minded and intelligent class, and what is best in Unitarianism seems to appeal very much to the majority.

Readers of the Unitarian Monthly may like to know that small cases of standard theological works can now be borrowed from the C.P. Mission, by any chapel secretary, or accredited person, who will supervise the lending of the books, and who will undertake to return the cases safely at the end of a term.

We continue to have letters from Freetown and other places on the West Coast of Africa, and should like to remind the Postal Mission secretaries that Mrs. Reed, of Swansea, will be glad of any names from there to give to one of the correspondents who is acting as local secretary in Freetown.

It would be well to make it known to any Postal Mission correspondents in Jamaica that there is now an organised Unitarian Society in Montego Bay, under the lay leadership of Mr. E. Brown. This movement is being watched over by the American Unitarian Association, but Mr. Brown is glad of religious periodicals from any source.

Another correspondent writes from a remote town in New Zealand:—

> "Accept my gratitude for the whole-hearted, broad-minded pamphlets sent. I can hardly describe how I gradually gave up the untenable doctrines imbibed from Sunday School teachers, and was drifting into indifference and materialistic ideas. I confess I was befogged and without an anchor. Your literature has proved a chart to right thought. I have not met anyone with progressive religious thoughts yet; the churches are of the Evangelical type, without the propagandist spirit. One wonders whether it is pity or contempt that meets you in putting forward liberal ideas. I read Herford's "Chirstianity as Christ Preached it,' to a Young Men's Bible Class, of which I am a member. I raised a good deal of discussion, and clarified the line of thought. The literature is now being read and appreciated by a few young men, who accepted the offer I gave them. I shall always realise my indebtedness to you and your honourable Society for providing this helpful light." . . .

Many kind and sympathetic letters from Postal Mission correspondents have been received lately. Amongst others, one from a very old friend of seventeen years standing, formerly a Baptist, but converted to Unitarianism many years ago through the influence of the Postal Mission, and the reading of Channing's works. His first personal introduction to Unitarians was at the summer excursion to Bournemouth organised by Miss Tagart, president of the C.P.M. and Unitarians' Workers Union, which formed quite an epoch in his life. In a recent letter he refers to this in the following words: "Yes, that long time ago visit to Bournemouth is still fresh in my memory, and the photo-group is before me now as I write. I shall never forget that visit, or those who made it possible. The Progressive League, and other leagues much older, have in our day brought about a marked change for the better in religious thought. For two years past the Rev. Morris Evans of Abertillery, has been preaching what may well be claimed as modern Unitarianism, first from the Baptist pulpit, since from a neutral platform, and with a good deal of success. Truly the day is dawning. What with the work of the Postal Mission, the 'Van,' 'The League,' and the 'New Era Union,' the coming day will be bright indeed."

An Old Chapel.

CIRENCESTER, Gloucestershire.

The Cirencester Unitarian Church is in Gosditch Street. The foundation of the chapel is Presbyterian and dates from 1662. The present minister, the Rev. Henry Austin, has ministered there from November, 1866. We are indebted to him for the following interesting particulars:—

This old Presbyterian Chapel on the Cotswolds was re-opened on the settlement of its present minister, the Rev. Henry Austin, forty-three years ago last November. The late venerable Rev. Williams James, of Bristol, preached the first sermon on Thursday evening, the 15th November, 1866, when friends assembled from London, Bristol, Cheltenham, and other places. On the first Sunday the late Rev. Samuel Martin, of Trowbridge, preached, and as many as 400 persons assembled in the evening. During the previous 40 years the congregation had died out through various causes. The hope of establishing a Unitarian and Liberal Church seemed very

forlorn. The movement raised great excitement and opposition in the town, but during the past years families have gathered in the old chapel and made their religious home there.

The teaching has been distinct Unitarianism of an advanced and liberal type. The Church has been entirely free, the offertory the only means for friends and members to give support. Lectures and Sunday services have been held in Swindon, Strand, Fairford, and Cricklade; and on week-nights in many of the towns and villages within a radius of 20 miles. Nineteen years ago the edifice was re-built, and re-opened by the Rev. J. Estlin Carpenter, D.D. Nothing will more show the marked change which has come over all classes of the people than the story of a tract, entitled "A Catechism of the Christian Faith, which accords with the Universal Relations of God," which Mr. Austin brought out in 1867, and which was bought up from the local publisher, and at the instigation of the clergy burnt; whilst to-day the Hibbert Journal is in the Free Public Library, and often the "Inquirer" and "Christian Life" lie on the reading room tables with other papers; and for some years Mr. Austin has been one of the Governors of the Parish Church Schools, along with the Rector, his good friend.

How to Worship.

The chief difficulty is that so many of our people do not enter the church in the mood of worship. They have to be warmed up to it AFTER they arrive. How hard for a minister to lead a congregation in prayer that has not brought any prayerfulness to the sanctuary! How impossible for the choir to chant the Lord's Prayer so as to make a congregation feel the presence of God, when the people entered the church door without any thought of God! To have a more worshipful congregation, men and women must start from home on Sunday morning in the spirit of worship. To have a more impressive service every person on taking his seat in the pew at the beginning must have a heart deeply impressed with reverence for God. Then how easy for the minister to conduct worship! The devout hearts are at hand ready to be led in prayer and praise. —J. H. Crooker.

Notes and News.

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

ANNIVERSARIES: Feb. 3rd. Felix Mendelssohn born, 1809; 5th, Thomas Carlyle, died, 1881; 6th, Dr. Joseph Priestley died, 1804; 7th, Charles Dickens, born 1812; 8th, John Ruskin, born, 1819; 10th, Chas. Lamb, born, 1775; 12th, Charles Darwin, born, 1809; Abraham Lincoln, born, 1809; 13th, Cotton Mather, died, 1728; 17th, Giordano Bruno burnt for heresy, 1600; 18th, Martin Luther, died, 1546; Galileo born, 1564; 19th, Copernicus born, 1473; 21st Spinoza died, 1677; 22nd, George Washington born, 1732; J. R. Lowell born, 1819; 23rd, Handel born, 1685; H. W. Longfellow born, 1807 (hymn—"A Psalm of Life," "Tell me not in mournful numbers"). Preachers may find suggestive subjects for February sermons from the list here given.

The South Cheshire and District Association is going to hold a week's Unitarian Mission at Whitchurch, Salop, from January 30th to February 4th.

Rev. A. N. Blatchford, B.A., Bristol, running to catch a tramcar recently, fell and dislocated his shoulder. We trust he will soon completely recover.

The special services at Coalville are arousing local interest.

A course of lectures on "The Spirit and Aims of the Unitarian Movement" will be given at Essex Hall, London, by the Rev. W. G. Tarrant, B.A.

Mr. Lloyd George in an autobiographic sketch in M.A.P. says he is the son of a Unitarian schoolmaster.

Among Unitarians elected to the new Parliament are Mr. H. G. Chancellor, an active member of the British and Foreign Unitarian Association Committee; Sir F. A. Channing; Sir C. E. Schwann; Mr. John Ward; Mr. J. C. Wedgwood; and Mr. A. H. Scott.

The President of the British and Foreign Unitarian Association, Mr. John Harrison, declared truly at Belfast: "We must throw our whole individual strength into the defence and propagation of our liberal religious principles. Only thus can we take our proper share in the great liberal awakening in religion."

During six months ending in October the British and Foreign Unitarian Association distributed 96,278 tracts and 1,364 books, and 44 orthodox Nonconformist ministers applied for grants of Unitarian books.

The Rev. Dr. Mummery, of Wood Green, London, says: "I am a Unitarian because I am free to worship up to a larger and more beautiful God-ideal than other churches and their views of the Bible make possible."

To say that men's intellectual beliefs do not determine their conduct, is like saying that the ship is moved by the steam, and not by the steersman. The steam indeed is the motive power—the steersman left to himself could not advance the vessel a single inch. Yet it is the steersman's will and the steersman's knowledge which decide in what direction it shall move and whither it shall go.

—John Stuart Mill.

PULPIT CHANGES: Rev. Arthur Golland, M.A., appointed to Ipswich Unitarian Church; Rev. J. Tyssul Davis, B.A., appointed to Unitarian Church, Newport, Mon.; Rev. Sydney H. Street, B.A., appointed to the Unitarian Church, Garston; Rev. V. D. Davies, B.A., has been welcomed to the ministry of Bournemouth Unitarian Church; Rev. Henry Cross has concluded his ministry at Carlisle; Rev. J. Fisher Jones has preached farewell at Cheltenham; Rev. Dr. F. W. G. Foat, M.A., has had a farewell at Stoke Newington on removal to Richmond, Surrey; Rev. F. W. Turland appointed temporary minister at Hindley; Rev. T. Pipe, resigned, Lower Fazeley Street, Domestic Mission, Birmingham.

DEATHS: Rev. Robert McGee, late of Blackpool, Dec. 20th, 54; Mrs. Mellone, wife of Rev. W. E. Mellone, Warrenpoint, Co. Down, Dec. 19th, 79; Mr. John Sibree, M.A., J.P., Leamington, Dec. 21st, 86; Mrs. Mary Davies, Rhoslwyn, near Lampeter, South Wales, Dec. 24th, 48; Mr. Charles Read, Walthamstow, Dec. 25th, 70; Mr. Edward Harding, Southport, Dec. 26th, 67; Mrs. Thomas Moody, Ilford, Dec. 26th, 59; Mrs. George Melly, Liverpool, Dec. 29th, 77; Mrs. Bromhead, Birmingham, Jan. 3rd, 83; Mr. J. R. Hill, Miles Platting, Manchester, Jan. —, 46; Mr. Hugh James, F.A.C., Upper Tooting, Jan. 16th, 68; Mr. L. B. Bowring, C.S.I., Torquay, Jan. 14th, 85; Mr. S. S. Sharpe, London, Jan. 15th, 45.

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UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Road, Hampstead, London, N.W., and Miss Violet Preston, 9, Ladbroke Gardens, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.

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